Dissertation Summary

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The Dual Loyalty of the In-House Dialogue Interpreter in Hungarian-Japanese and Japanese-Hungarian Interpersonal Communication

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1. Identifying the interpretation problem

The number of Japanese companies in Hungary has considerably increased since the 1990s. Companies usually hire interpreters to help Japanese managers and other employees working in Hungary. The mother tongue of these interpreters is mainly Hungarian. Some companies hire tourist guides, language teachers or university students majoring in the Japanese language. However, the majority of these interpreters do not receive any formal interpretation training before they start working as interpreters. Japanese companies do not attach much importance to formal training. They choose to train interpreters themselves based on the specific needs of the company. Furthermore, interpreters are expected to be loyal to the company, which means loyalty to their superiors, and unquestionable loyalty to their company at the interpretation event involving other companies.

There are bound to be a lot of language, cultural, communication and interpretation problems even if companies employ interpreters. In addition to the difficulties in language mediation, a lot of Hungarian interpreters realize just when they start working how difficult it is to understand Japanese behavior and meet the job requirements. That is why I consider it important to conduct research into the difficulties of interpretation, into the role of the interpreter and into the ethics of interpretation in the Hungarian-Japanese language pair in the field of company business interpretation.

Previous research (Nida et al. 1973; Kondo 2005; Adler 2008) revealed that interpreters face language and culture dependent communication difficulties for which they need to prepare. In negotiating with Japanese partners or doing in-house interpretation at a Japanese company the interpreter has a very important role in any language pair (Unno 2002). According to Trompenaars (1996) in collectivist cultures, the interpreter could be a top negotiator (Tompenaars 1996: 57).

In Japan, however, the social prestige of interpreters is not too high. This is also shown by the term “interpreter”. In everyday Japanese, the interpreter is referred to as *tsūyaku* (interpretation > interpreter), whereas the translator is called *hon’yaku*. This latter compound consists of *hon’yaku* (translation) + -ka (the second part meaning *professional*). The fact that the word *tsūyaku* does not have a second part (ka) meaning *professional* points to the lower status of interpreters (Torikai 2001: 132). The Japanese have a vague picture of interpretation as a profession. They think that anybody who knows a foreign language can interpret as well. Traditionally, the Japanese language does not make much distinction between a tourist guide and an interpreter. In a book published in 1975 on interpretation, the author (who is a

journalist by profession) divided the interpretation profession into three categories: *gaidotsūyaku* (tourist guide-interpreter), *kaigitsūyaku* (conference interpreter) and *kōshōtsūyaku* ("negotiation interpreter") (Kurita 1975: 118). The author makes a difference between the first and the second two based on the objective of their activities. The objective of the first is to guide tourist, while the objective of the other two is to convey the content of the message. However, the name of both professions include the term *tsūyaku* (interpreter), which is not typical in the Indo-European languages. When Japanese managers in Hungary employ interpreters to communicate with Hungarians, in addition to the different communication styles in the two cultures, interpreters will be faced with the Japanese attitude to interpreters.

I have been teaching intercultural training courses since 2005. After a number of sessions at Japanese companies, I learnt that both Hungarian and Japanese employees faced a great deal of cultural and communication problems. They do not understand and nor do they trust each other even if they can use the services of interpreters. As a language teacher, I often find mistakes which do not stem from grammar, but from language use. These are intercultural pragmatic mistakes which we did not devote to much attention earlier in language teaching.

In my interpretation practice, I also faced numerous embarrassing situations stemming from intercultural pragmatic and communication problems, relating to the impartiality of the interpreter. These problems raise important questions with regard to the ethics of interpretation or the definition of the terms *interpretation* or *interpreter*, which may also determine to quality of interpretation. Who is a good interpreter? What is good interpretation? Who is entitled to decide this?

2. Research objectives

My research is motivated by my experience as a language teacher, as an intercultural communication trainer and as an interpreter. The difficulties made me investigate and reveal the problems faced by company and business interpreters in the Hungarian-Japanese language pair. What is the role of interpreters and what interpretation norm and ethics do they follow? The primary objective of the research is to address the communication problems of interpreters in light of the research results, and also to motivate others to conduct further research into this topic.

The other objective of this research is to shed light on the cultural embeddedness of in-house business interpreters. I specifically investigated the expectations of Hungarian-Japanese interpreters concerning interpretation norms and ethics, and how they reconcile this with their job and role. I intended to reveal what they think about their neutrality and impartiality. Are there any problems stemming from cultural differences, and how do they solve them?

This research is narrowed down to focus on the norms of in-house dialogue interpretation in the Hungarian-Japanese language pair. This narrow focus is needed firstly because norms differ depending on the society and culture (Toury 1995). Secondly, interpretation norms and ethics may differ depending on the type of interpretation and interpretation ethics (Harris 1990; Angelelli 2004; Mizuno 2005; Torikai 2008). Thirdly, because in-house dialogue interpretation constitutes one third of all interpretation events in Hungary. The subject of this research is narrowed down to the analysis of the opinion of dialogue interpreters, because to investigate the opinion of Japanese managers using interpretation services needs a separate large-scale investigation.

Anthony Pym (1995) in a paper on translation methods draws attention to the importance of what he calls *hidden term* and *living translator*, criticizing the German philosopher, Friedrich Schleiermacher and his followers, who contemplated whether the translator should be faithful to the source language or to the target language text. This dichotomy can be found in interpretation as well. The discussion about the quality and ethics of interpretation has been centered on whether interpretation should be faithful to the target or to the source language. Research into dialogue interpretation since the 1990s has shown the significance of the interpreter in the interpretation process. To reveal the difficulties in dialogue interpretation, it is essential to clarify to role of the in-house dialogue interpreter.

By investigating and revealing the norms in Hungarian-Japanese interpretation, I hope to contribute to improving both the quality of interpretation and the working conditions of interpreters. The results of this dissertation can be used in interpretation training as well.

3. The hypothesis

In my research, I investigated the dual loyalty of in-house company interpreters in Japanese-Hungarian and Hungarian-Japanese interpersonal perspective. The interpreter envisions his role, and accordingly s/he applies the appropriate interpretation ethics in the communication between two parties. Ideally s/he should be loyal to both parties. However, in

Hungarian-Japanese and Japanese-Hungarian interpersonal communication the interpreter usually belongs to one of the cultures, and this fact may have an impact on his perception of interpretation ethics and her/his role. The interpreter and his client think and behave according to values of the culture they belong to. Clients have special, culturally bound perceptions of the role of the interpreter and interpretation ethics, so they have their own requirements towards interpreters.

The interpreter does his best to meet the requirements of the client, but the values and norms of his culture hamper him in taking into account the needs of both parties. He is faced with the dilemma which party's needs s/he should fulfill. The difficulties faced by interpreters are likely to stem from cultural differences, i.e. differences in the perception of interpretation norms and the loyalty of the interpreter.

The following hypothesis is proposed: The in-house interpreter in the context of direct interpersonal communication will be loyal only to one of the parties at the interpretation event. This can be regarded as one of the causes of interpretation difficulties.

4. Theoretical background

My research is based on Nord's (1997) concept of loyalty. This concept can be applied to the responsibility of the interpreter. According to Nord (1997), the translator's loyalty concerns his responsibility to both parties. This means that the objective of the source and target language texts should be the same. Nord emphasizes the translator's role as a mediator between two cultures. Thus the translator bears special responsibility to the authors of the original text, to his clients and to the audience as well (Nord 2007: 2–3). The concept of loyalty should not be confused with faithfulness. The latter concerns the relationship between the source and target language text, or it can be interpreted as an intertextual concept relating to linguistic or stylistic similarities. The concept of faithfulness lacks the communicative intentions and/or expectations of the participants.

The role of the interpreter under investigation here is closely connected to the definitions of the terms *interpretation* and *interpreter*. Interpretation ethics is defined on the basis of these definitions. In this dissertation, following Nord (1997) I define in-house dialogue interpretation as a two-way intentional interpersonal and intercultural communication process between the parties, which takes place at company meetings and business negotiations. The term *dialogue interpreter* is defined as a permanently or temporarily employed person at a

company involved in dialogue interpretation. This definition has a broad reference. The meaning of a term may differ not only in technical and everyday language use (Fóris 2005), but also in different languages and cultures, which may cause difficulties (Bérces 2006). Therefore, there is a danger that professional interpreters and their clients, or more specifically Hungarian and Japanese managers interpret terms differently, as it was mentioned in the identification of the interpretation problem (see 1).

To conduct this research, I needed some further theoretical background which may help me explore and answer the research questions. Firstly, I used the special characteristics of Japanese culture as a background. Secondly, I employed theories related to translation techniques and strategies, as well as theories of pragmatics and intercultural pragmatics.

To highlight the characteristics of Japanese culture and communication, I used E. T. Hall's theory of high- and low-context cultures (1989). According to Hall, Japanese culture is typically a high-context culture. In high-context interactions, the information is pre-programmed in the receiver and in the environment. Therefore, the message contains only minimum information. However, to some extent, Japanese communication and behavior are of contradictory nature. Japanese behavior shows the characteristics of both high- and low-context cultures. Behavior typical of high-context cultures is direct, warm-hearted and friendly, with human relationships at the centre, while behavior typical of low-context cultures is characterized by formality, objectivity, where social status is important. In formal situations, Japanese people like to keep the distance, they try not to show their feelings, and act in accordance with the social status of the partner.

Another important theory is Hofstede's model (1995) of national culture. In his research conducted in 50 different countries, he categorized national cultures based on five different dimensions. He characterized Japanese culture as rather collectivist, masculine with a medium or high power distance, where uncertainty avoidance is strong and people tend to think long-term. Communication is high-context, decision-making is rather slow, people prefer harmony and sympathy to dominance and competition. Hungary is a medium power distance culture (power distance is smaller than in Japan), it is individualistic (much more than Japan), uncertainty avoidance is rather strong (but less strong than in Japan), it is masculine (less than Japan), and people tend to think long term (but less than in Japan).

The unique characteristics of Japanese culture have been discussed by a number of researchers. They emphasize that Japanese people are committed to the community, they like harmony and social order, they can adjust easily, they make a difference between public (*tatemae* 建前) and personal opinion (*honne* 本音), i.e. what they say to others and what they

really think. They respect hierarchy, they pay attention to form and formality, and they attach special importance to the dichotomy of the in-group and the out-group (uchi-soto). The latter is of primary importance in Japanese communication.

The in-group (uchi) consists of **myself** and the people closest to me, my family and the closet friends. The out-group (soto) consists of those with whom the **self** is in permanent or occasional contact. In the in-group, the world of the **self** is not a closed world as in the West, but "the self melts and fuses in a confidential relationship with the closest family members, friends and colleagues who are at the same level as the self. The distinction between the *soto* ソトgroup and the *uchi* ウチ group is quite rigid, therefore it is very difficult to enter the *uchi* ウチ group from the *soto* ソトgroup" (Székács 2003: 113).

In Japan, whether somebody is polite or not depends on the situation, on the scene, on the rank or relative status of the participants, on the relationship between the participants and on the environment (Hidasi 1998). In other words, in Japan, it depends on the situation how a person behaves and communicates with others. This relative communication poses a challenge to the interpreter, because s/he constantly needs to pay attention to the relative status of all the participants involved in the interpretation event and to the context, i.e. who speaks; where, when, to whom, about whom and for what purpose does s/he speak? The interpreter needs to make language choices accordingly.

In my investigation, I used Chesterman's model of translation norm. According to him, translation norm consists of two types of norms: professional norms and expectancy norms. Professional norms are determined by translators or professional institutions. Professional norms are divided into three subcategories: accountability norms (interpersonality, loyalty), communication norms (interculturality) and relation norms (intertextuality). Loyalty belongs to translators' professional norms, and it is the same as accountability norms. The professional norms are regulated by expectancy norms, required by the target audience. These are also divided into three subcategories: semantic, syntactic and pragmatic norms.

The dialogue interpreter working in direct interpersonal communication needs to be aware of the fact that both of his clients are the members of the target audience and at the same time they are the source language speakers a well. Therefore, Chesterman's model can be applied in both directions, i.e. in the direction of the speaker and the listener as well. Loyalty belongs to professional norms, and within professional norms it belongs to accountability norms. Thus it is shaped by the expectations of the speaker and the listener.

In my analysis, I used the following terms: from Baker's (1993) translation universals the term *increase in expliciteness*, from Venuti (1995) the *invisibility of the translator* (interpreter

in this case), from House (1997) the concepts of *overt* and *covert translation* and from Klaudy (1997) the notion of *transfer operations*.

The invisibility of the translator is Venuti's (1995) concept. If the translator produces a conventional target language text which sounds natural and is easy to read, then he creates the illusion of being invisible. Venuti refers to this strategy as domestication. On the other hand, if the translator intentionally leaves elements typical of "translationese" in the translation, then the strategy is called foreignization. In the dissertation, I applied the term *invisibility* to the interpreter. If the interpreter interprets in the first person singular, then he identifies with the speaker and thus becomes invisible.

House (1997) proposed similar concepts. She makes a distinction between overt and covert translation. In the case of covert translation, the translator applies the cultural filter. S/he makes changes at the level of language, text and register. S/he produces a target language text which creates the illusion of being original. On the other hand, overt translation brings the reader closer to the culturally embedded source language text. Therefore, the translation will never become a "second original" (House 1997: 114).

In the corpus analysis, I investigated the increase in explicitness listed among the translation universals by Baker (1993). This increases the interpreter's visibility and shows his loyalty. One of the examples of the increase in explicitness is that the interpreter adds background information to the text.

In the corpus analysis, I explored the responsibility of the dialogue interpreter from the perspective of linguistic politeness. I tried to reveal if the interpreter managed to create a target language text with the same objective. Intercultural pragmatics provides a helpful theoretical background for the purpose of this analysis. I examined linguistic politeness from the perspective of pragmatic mistake and pragmatic transfer. Pragmatic transfer can be divided into two types: pragmalinguistic and sociopragmatic transfer (Leech 1983; Thomas 1983; Kasper 1992; Földes 2007; Polcz 2012). Language learners create pragmalinguistic transfer "if the illocutionary force and the linguistic politeness manifested in it affect the foreign language performance" (Polcz 2012: 222). If "the learners assess the foreign or target language context – power and social distance, and other characteristics of the situation – based on similar situations in their own culture" (Ibid.: 222), they make sociopragmatic mistakes. The dialogue interpreter displays loyalty through his pragmatic knowledge of the source and target culture, and through the strategies s/he applies. The loyalty of the interpreter also depends on his ability to make pragmatic adjustments.

In my analysis, I used the concepts of positive and negative politeness as proposed by Brown and Levinson (1987) in their politeness model. In addition, I used the discourse politeness model as proposed by Usami (2002). This is a pragmatic politeness model which reveals politeness both at sentence and discourse level.

To use polite Japanese, it is indispensible to know the rules of honorific speech and its special system of addressing people. In Japanese language teaching, honorific speech is divided into five categories: respectful language, humble language, polite language, courteous language and word beautification. Honorific speech should be used according to the unique dichotomy of the in-group and out-group discussed above, and according to the hierarchical way of thinking. This principle is operational when addressing people, choosing the personal pronouns, the rank and the name. The adequate use of these elements requires pragmatic adjustments in the course of interpretation. If the interpreter is loyal to both clients, he makes the necessary pragmatic adjustments.

5. Data collection and methods

I used three methods to investigate the dual loyalty of in-house dialogue interpreters: interpreters were asked to participate in a questionnaire based survey and deep interviews, and they were also asked to translate and proof-read various texts. Data collection was carried out between 2011 and 2013. Twenty-nine in-house interpreters and four Japanese employers participated in the survey which consisted of structured questions. According to Baker (1995), a corpus consists of source and target language texts (Baker 1995: 230). A corpus usually refers to large quantities of texts in electronic form, but in translation studies a smaller text collection that can be analyzed manually is also called a corpus (Ibid: 225). Following Baker (1995), I refer to the collection of texts analyzed in this study as a corpus. In addition, seven interpreters were asked to translate six speech acts and a dialogue, and they were also asked to proof-read a translated email. The qualitative part of the research comprises semi-structured deep interviews with seven Hungarian-Japanese interpreters whose mother tongue is Hungarian.

As the samples are rather small, the results show only some tendencies, they cannot be regarded as representative. The number of respondents accounts only for a fraction of Japanese interpreters working in Hungary.

Furthermore, the validity of the analysis of the parallel corpus is questionable to some extent, as I did not use authentic interpretation material for reasons of business confidentiality, but I asked the interpreters to translate or proof-read source language texts made up by myself. The advantage of this method is that the translated or proof-read texts may show interpretation strategies used consciously or unconsciously, the language behavior of interpreters and those solutions that they consider ideal.

In the deep interviews, the respondents talked about their experience and opinions. Although the results cannot be generalized, and it is also a question how they would behave under real life circumstances, the advantage of the method is that we can learn about their motives, the difficulties they face and why they behave is a certain way. This information cannot be accessed through corpus analysis. As data collection in the Hungarian-Japanese and Japanese-Hungarian language pair proves to be difficult for reasons mentioned above, and results of similar research are unavailable, I will attempt to broaden my research in the future.

6. Results

The present research revealed the following facts.

1. The meaning of the terms *interpreter* and *interpretation* differs from culture to culture.
2. Linguistic politeness and functional equivalence are created at the discourse level of the translated text. These two factors may affect the interpersonal relationship between the two parties.
3. Difficulties faced by interpreters are caused by the lack of target language pragmatic knowledge and by sociopragmatic transfer in particular. The problem of dual loyalty also poses difficulties.
4. In-house Hungarian-Japanese dialogue interpreters (whose mother tongue is Hungarian) often advise clients on intercultural communication, and sometimes they act as consultants as well. The objective is to bridge the gap between cultures.
5. In-house Hungarian-Japanese dialogue interpreters (whose mother tongue is Hungarian) have a threefold role: they act as invisible language mediators, active visible moderators of communication to bridge the cultural differences and as interpersonal coordinators to maintain interpersonal relationships. In the case of the latter, the question of dual loyalty is an important factor.

In the following, a detailed discussion of results will be provided.

6.1 The results of the questionnaire based survey

The questionnaire based survey revealed that most participating interpreters thought that the main difficulty was the lack of information necessary for successful interpretation. It is the customers' responsibility to provide the necessary information for the interpreter, but they do not seem to be aware of it.

In addition to terminological problems, two thirds of interpreters pointed out five intercultural pragmatic problems: the unique communication style of the Japanese, vague forms of expression in the Japanese language, the difference between Hungarian and Japanese thinking, the translation of honorific speech and the omission of a word or a part of a sentence, in particular the subject. It can be concluded that the difficulties stem from the lack of knowledge of Japanese culture and communication, in particular Japanese business communication. Furthermore, several interpreters mentioned intercultural communication difficulties, e.g. the translation of proverbs and jokes and the differences between Hungarian and Japanese negotiation strategies.

According to the interpreters, the following factors are very important or important: fluency, it should be easy to understand the meaning of the message, the translation should be easy to understand, the message should be logical, empathy for the speaker and the ability to understand the difference between Hungarian and Japanese thinking. These factors can be regarded as the basic principles of the professional norms of interpreters and interpretation ethics. Professional norms also include the following factors: the ability to co-ordinate communication, the ability to concentrate, a voice which is easy to understand, the ability to humbly accept criticism, language accuracy, the use of adequate terms, to know the difference between Japanese and Hungarian culture and to be open and tolerant to them.

Interpreters expressed different views of being faithful to the source language in the course of interpretation, especially when translating aggressive speech acts. Faithfulness is thought to be an important element in interpretation ethics. Interpreters do not seem to agree if they need to be neutral towards the speakers during interpretation. Several interpreters said they were not always impartial and they tended to interpret to the advantage of one of the parties.

6.2 The results from the parallel corpus

In analyzing the parallel corpus, I investigated the speech act of praise, the conventionally phatic speech act of wishing somebody "good appetite" (*jó étvágyat!*), the conventionally phatic speech act of the closing speech, the speech act of request, the speech act of refusal, the use of personal pronouns, the translation of honorific speech and the translation of a refusal email.

The first analysis revealed that most translators had been unable to make sociopragmatic adjustments (1d, 1e, 1f, 1g). The invisible covert translation may be offensive to the listener, and may have a negative impact on the relationship between the clients. The problem is that the causes remain hidden for the two parties and the interpreter as well. Lack of language, pragmalinguistic and sociopragmatic knowledge alike can pose difficulties to interpreters.

The second analysis revealed that sometimes interpreters had added extra cultural information to the text for the speaker (2.e), i.e. in addition to interpretation, they engaged in intercultural mediation as well.

The third analysis shows that interpreters provided a word-for-word translation of the phatic source language speech act. No functional equivalence was achieved even though they managed to produce the speech act in accordance with the pragmatic norms of the Hungarian target language (3c, 3d, 3e, 3f, 3g).

The analysis of the request (analysis 4) revealed that the word-for-word translation of the Hungarian speech act had created a rather direct utterance. Although the degree of politeness corresponds to the Japanese target language pragmalinguistic norms, the speech act is inappropriate in certain contexts. Two interpreters translated politely according to the Japanese target language norms, but due to sociopragmatic transfer the Hungarian source language request turned into a polite demand in the Japanese target language speech act (4c, 4d).

The analysis of the refusal (analysis 5) showed that the interpreter had not understood the pragmatic meaning of the Japanese source language speech act. The word-for-word translation created a Hungarian target language speech act with a different pragmatic meaning (5g). Japanese speakers show preference for vague forms of expression, i.e. they do not say *no* directly, and this makes interpretation difficult.

The analysis of the use of pronouns (analysis 6) revealed that one of the interpreters had translated a Hungarian expression containing the first person singular possessive personal

suffix word-for-word according to the Hungarian pragmalinguistic norms, using a personal pronoun instead of the Hungarian possessive suffix, thus the translation of the target language speech act turned out to show the characteristics of "translationese" (6a). This solution creates the impression that the speaker is indiscreet or an exhibitionist. Unfortunately neither the speaker, nor the interpreter is aware of this problem. This may have a negative impact on the interpersonal relationship between the two parties.

In the case of honorific speech (analysis 7), several interpreters committed pragmatic transfer when translating the source language address forms into Hungarian, thus changing the illocutionary force of the target language speech act (7-1d, 7-1e). The Japanese address system is determined by the reference dichotomy of the in-group and the out-group. It proves to be difficult even for native speaker to use the appropriate polite address forms, so it poses problems to non-native interpreters as well. This is shown in the solutions of two interpreters. The difficulty stems from the following factors: the interpreter needs to recognize the positions of the members in the in-group and out-group. Then he needs to quickly identify the relationship between the members. After that he needs to choose the appropriate address forms and the relating politeness strategy. He also needs to use the elements of humble language and honorific speech. When translating address forms into Japanese, another escape route is available for the interpreter, i.e. the use of the third person singular. If the interpreter interprets using the third person singular, s/he can overcome this difficulty to some extent because s/he does not need to pay attention to the reference framework of the in-group and the out-group. In this case, the interpreter can use honorific speech as an independent out-group participant who does not belong to any of the parties.

The parallel corpus analysis of the proof-read emails (analysis 8) revealed that a text consisting of polite speech acts could create the impression of impoliteness for the reader (8a, 8b, 8c, 8g), if the interpreter translates on the side of the sender without any empathy for the reader. Three interpreters (8d, 8e, 8f) made the target language text sound more polite by means of additions, reducing its directness level. Furthermore, they added some language elements to encourage the reader. One of the interpreters made pragmatic adjustments in the target language text in such a way that it turned out to be much more polite and formal than the source language text. However, the overdose of too polite speech acts created the impression of an impolite text at the level of the discourse. This goes to show that the translation may affect the interpersonal relationship between the two parties. Thus the interpreter acts as a coordinator of interpersonal relationships. The interpreter who remains faithful to the source language text is unable to take this role. This role can be taken on by the

interpreter who is loyal to both parties, and takes the context into account during interpretation.

6.3 The results of the analyses of the deep interviews

Most importantly, the narratives shed light on the diversity of the responsibilities of in-house dialogue interpreters. Their assignments include technical translation of users' manuals, technical interpretation at the plant, discussing the problems of the personnel in the HR department, helping Japanese employees at the Immigration Office, at the doctor's, or during shopping, so practically any situation can be expected. The dominant form of in-house business interpretation is dialogue interpretation during which there can be cultural clashes between the two clients. Interpreters attempt to address these clashes through dialogue interpretation in the narrow sense (the interpreter interprets between the parties), and on the other hand, through the dialogue interpretation event in a broader sense (events before the interpretation, during the interpretation, and after the interpretation).

The narratives show that in-house dialogue interpreters in the narrow sense of interpretation try to bridge the cultural gaps mostly by means of additions and pragmatic adjustments. With the help of these strategies, the interpreters in the study tried to take responsibility for both clients. In other words, they wanted to be loyal to both parties. All the interpreters said that they used the technique of explanatory additions. However, the level of explicitness differed, depending on the interpreter and the context. Therefore, it can be claimed that explicitation as used by in-house dialogue interpreters is a tendency pointing to the professional norm.

The translation of aggressive speech acts posed special problems to translators in terms of pragmatic adjustment. The reasons are threefold: partly the problem of the in-group and the out-group, partly the rigid hierarchical company structure and partly the special language use of Japanese men.

Furthermore, it was revealed that at dialogue interpretation events in a broad sense, the interpreter acted not just as a communication mediator between the two parties, but also as a coordinator of communication or a moderator. Sometimes, s/he takes part in the negotiation as an active and independent participant, guiding the process of negotiation and providing background and cultural information about the participants' language behavior and communications styles in an effort to facilitate the communication between the parties. Giving

intercultural communication advice and background information can be regarded as a tendency pointing to the professional norm. However, interpreters hold the view that they are not obliged to perform these tasks. They help the client only as a favor or because they feel morally obliged, but they do not consider themselves to be responsible for these tasks. In other words, most interpreters fulfill these tasks, but they do not feel they are responsible for them.

Creating a good atmosphere at the interpretation event raises a similar problem. According to one of the interpreters, a good atmosphere is important at the interpretation event. It is the interpreter that should be responsible for creating a good atmosphere because he knows both languages and cultures. In addition, in-house dialogue interpreters sometimes help resolve personal conflicts in order to cater to interpersonal relationships.

Based on these facts, it can be claimed that there are two basic problems in in-house dialogue interpretation in the Hungarian-Japanese language pair. One of them is the question of how to define the term *dialogue interpreter*. This problem is exacerbated by that fact that it is difficult to exactly describe the responsibilities of the dialogue interpreter.

The second problem concerns the loyalty of the interpreter. If the interpreter dislikes the customer either for emotional reasons or because the customer is more powerful, he can choose to interpreter on the side of the other party. In other words, he is loyal to the other party. In this case, the interpreter's emotions clash with the customer's expectations. As a consequence, the interpreter can hardly meet the unwritten needs of the customer. Interpreters need to have empathy. If they do not show empathy, it may frustrate the customer who probably thinks that the interpreter should represent her/him, so s/he should be loyal to her/him.

7. Assessment of the study

This research shed light on four factors which cause difficulties to Hungarian interpreters in the Hungarian-Japanese language pair. One of the factors is the unique characteristics of Japanese culture and communication. The second one is the interpreter's lack of intercultural pragmatic knowledge. If the interpreter does not pay attention to the effect of the target language text, does not show empathy for the listener, then he may add pragmatic meanings to the text, thus changing the pragmatic meaning of the original text. In doing so, s/he

unintentionally misleads the client, or the interpretation has a negative impact on the interpersonal relationships between the two parties.

The third factor is related to the multifunctional role of the interpreter as a result of which the client and the interpreter have a different idea as how to define the term *dialogue interpreter*. In Hungarian-Japanese interpretation, Japanese clients often believe that the interpreter is only a language mediator. However, in practice, the interpreter is expected to be an intercultural mediator as well. The problem is that the interpreter is not aware of this need and the client does not express this need openly. Furthermore, it proves to be very difficult to determine the boundaries of the role of the dialogue interpreter in a broad sense.

The fourth factor is related to the loyalty of the interpreter. Loyalty refers to the responsibility to both parties in the translation interaction (Nord 1997). As the in-house dialogue interpreter interprets for both parties, in principle the interpreter should always display dual loyalty. However, this is not always successful in practice.

8. The significance of the present research

Nowadays, there are more and more Hungarians studying Japanese, and there is a growing interest in interpretation as a profession. However, available research results concerning interpretation difficulties in the Hungarian-Japanese language pair are rather limited. Hungarian-Japanese translators, language teachers and students do not know about research results addressing the causes of difficulties of interpretation in the Hungarian-Japanese language pair. Exploring the role and dual loyalty of the in-house dialogue interpreter and clarifying the ethics of interpretation in the Hungarian-Japanese language pair may partly contribute to addressing interpretation problems, and it can also provide helpful material for interpretation training. It is recommended that language teachers should focus on target language pragmatic knowledge, in particular on sociopragmatic knowledge, as these areas are rather neglected. A pragmatic orientation in language teaching may help future interpreters.

I hope the research results discussed in the dissertation will provide a solid starting point for more comprehensive research in the future, despite the limitations concerning the research methodology and the sample used in this study.

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